

The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

VOL. XII.

WASHINGTON, D. C., APRIL 1, 1887.

NO. 8.

"LETTERS TO MEN"—HEALTH.

ELIZABETH KINGSBURY.

"A healthy nature may or may not be great, but there is no great nature that is not healthy." So wrote the Prophet of Chelsea, little foreseeing the lurid light which was to be shed upon this teaching by the exposure of the domestic privacy of his own life through the ruthless cruelty of a trusted friend.

Genius, self-devotion, patient industry, and noble steadfastness to duty, will not make a human being great, after the perfect pattern of nature, if he be a prey to indigestion and the kindred ills of the flesh.

Who, thinking over the long years of sadness and suffering of that grand old man, who taught the youth of his generation such a righteous hatred of shams, and "the shows of things," does not feel that a harmoniously developed, perfectly balanced, calm and great nature was sacrificed to produce a great teacher, an untiring worker, an intellectual power of imposing magnitude, for his day and generation.

And who, having reaped the fruits of that incessant labor, who, that is worthy the name of man, will not bring the tribute of a tear and a sigh to the grave of the departed sage while accepting the lesson given with such sacrifice.

A great nature must be a healthy nature, and how can a nature be healthy that passes its days and nights pondering over the miseries of humanity and struggling with all its human strength to pierce the darkness and steal a ray of light to illumine the long night for its fellow men.

Was not Prometheus chained to a rock, to endure long years of torture, Socrates poisoned, and Christ crucified as the reward of their efforts to enlighten man?

And do we see into the reason of these great historic deeds any more than did the heathens, who embodied observed fact in the myth of the son of Titan, Iapetus, and Clymene?

With the divine breath urging him on to give utterance to the word that was in him, it is probable that Carlyle would have chosen to lay down his life for the people had the choice been given him, but in truth no choice is given to the world's teachers; they are driven by the power of the Spirit to work and teach even if it be to their own destruction.

They do not stop to ask whether by obeying the divine afflatus they will become this or that, they live

their lives, conscious of the limitations their mission imposes, but striving to accomplish their special task before the night cometh when no man can work.

But such men can see the truth and proclaim it. And Carlyle, a martyr to dyspepsia, wrote, well knowing the exclusion involved, "There is no great nature that is not healthy."

It is not everybody's business to consume their lives as writers and thinkers, but it is the business of the majority of men to shed abroad the happy influence that comes from a perfectly healthy organism.

Perhaps only those who have been in some measure, deprived of perfect health value this great blessing as they ought, and few, indeed, who enjoy a sound constitution, take the care to preserve their priceless treasure that intelligence and enlightened morality demand.

To this we must attribute the fact that weakly, ailing folk constantly outlive the robust and healthy.

I think there can be little doubt that it is to habits of temperance, sobriety, and chastity, that we may attribute the greater length of life attained by women than by their more healthily-trained brothers.

Though some endeavor to explain the indisputable fact by asserting that the unfavorable result, of the race of life, of the struggle for existence, falls to free man, rather, than, as one would have supposed, to hampered, imprisoned woman, on account of the many dangerous pursuits to which the sterner sex are exposed but in reasoning thus they lose sight of the very important truth, viz: that although very many men follow callings which endanger life and limb, a still larger majority of women go down into the valley of the shadow of death in virtue of the office of motherhood.

The careless disregard of the duty of establishing and preserving health, which is one of the many blots of our social system, may be ascribed to two causes. In the first place to that mother of all evil—ignorance; in the second place to the false thought, derived from perverted theological teaching.

Perhaps the last cause alone accounts for the lamentable disregard shown by society to the care of that gift upon the right use of which the happiness and progress of mankind depends in so large a measure, for had it not been for the mischievous superstition which divorced the good of the body from the health of the soul, and separated the good of the individual from the good of the race, ignorance would long since have vanished, on this most vital of all subjects.

As it is, unfortunately, very good people are not alive to the fact that their health is not only a private, but a

public, concern, and act as though it was nobody's business but their own whether they are in sickness or in health.

So far from this being the case, however, we might say, if it were possible to separate the good of one from the good of all, that the individual is the person least concerned in the question. For putting aside the quite incalculable consequence, of the importance of the physical (which includes also the mental and moral) health of each and every individual, to posterity, we have to consider the loss of wealth, using that word in its widest sense, to the community, involved in the incapacity of any of its members. The person who is sick, or who possesses at any given time, less than his normal strength, abstracts the difference between his present and his potential power from the common stock available for the accomplishment of the world's work.

In so far as he is unable to perform his quota of the daily task he is a defaulter, and in the world's debt.

One of two things must happen, either the work that should have been done by him must go undone, or it must be added to the task of some other man, thus lessening the leisure, the means of enjoyment, the sum of human happiness possessed on earth.

But if the material consequences of ill-health deserve consideration of far deeper moment are the moral consequences involved.

It is no exaggeration to say that three-fourths of the crime that disgraces our civilization may be directly, or indirectly, traced to diseased organic conditions of the frame.

To take one branch only of the criminal record as an example.

It is well known, and almost universally admitted, that the craving for drink arises from an inherited, or acquired, condition of disease visera, which drives the unhappy victim into a continual longing for alcohol. Think how many crimes of the most terrible description are caused by inebriety.

And inebriety springs from ill-health. The perfectly sound and healthy man never falls beneath the curse of alcoholic craving.

But there are plenty of people who take no care of their health, there are plenty of people who are unhealthy, who not only never become drunkards but who are on the contrary examples of morality and domestic and civic virtue.

Granted, but this is not so because of their ill-health, but in spite of it.

And we may confidently assert that there is no person, however good, however great, in bad health that would not be greater and better, that is to say who would not be more useful to the community, in good health.

For we must consider not only the good that the individual does, but the good or evil he causes to be done.

A sickly person may be saint as to his own individual life, but the sickness may cause him nevertheless to be a fruitful source of sin to others. For instance, he may give himself up to good works, and in this effort his whole stock of strength may be exhausted, so that

he has no energy left to summon the cheerful word, the winning smile, and his brow will wear the gloom of weariness, his judgment of men and things will be pessimistic, his influence will be depressing. That is, his presence will lower the tide of pleasure, and this is but another way of saying that his presence will lower the vital powers of those he comes in contact with, that it will check life and hasten death.

It is but a plain statement of hard fact that this is the direct and inevitable consequence of all ill-health, and we can not too often repeat this truth to ourselves and to all with whom we have influence, that health makes for life and light, while all degrees of invalidism make for darkness and death.

Unfortunately our sympathy with suffering has blinded us to its cause and its results, and sorrow for the pain makes us forget that it is a necessary penalty for sin and disobedience to natural, benign, though unrelenting, law.

If society once recognized that ill-health, however much to be regretted and pitied, was at the same time to be condemned, we should soon get rid of the foolish, impious habits, thoughts and fashions, that do so much to prolong and intensify the misery we all deplore.

Men and women afflicted with incurable, or inherited, diseases would not dare to propagate their infirmities, if by so doing they put themselves in public opinion, as they put themselves, in reality, among the criminal classes.

Parents, if they knew their children would lose caste by ill-health, would study the laws that rule the procreation of strong, beautiful and healthy offspring, at least, as carefully as cattle-breeders study the laws that rule the laws of heredity in stock.

If physical weakness and bodily incapacity were regarded as a disgrace and a curse (as they most assuredly are), modes of life conducive to luxurious effeminacy, to gluttony, wine-bibbing, late hours and dissipation, would die a natural death. The guardians of youth would manage to overcome their timid modesty sufficiently to instruct their young charges in the anatomy, physiology, and functions of the animal world, including man, as freely as they now initiate them into the mysteries of the vegetable kingdom.

Health being as necessary to social standing as education and the command of the conveniences of life, men and women, girls and boys, would enjoy the advantages of training, amusement, and all other pursuits, in common, for health, having once come to be looked upon as an essential possession, people would not be slow to discover that the constant, daily intercourse of the sexes, all through life, instead of the occasional, intermittent, artificial intercourse now in vogue, would do more to remove the causes of disease than any other alteration that society could inaugurate.

Boys and girls, having associated with each other all through life, would be freed from the abnormal stimulus of curiosity, of the timidity bred of strangeness, of the mystery of the charm of sex, that now come upon them all at once, just when they are least able to combat the new experiences.

The companionship of boys would induce girls to join

in those out-of-door sports and excursions so conducive to strength of body and clearness of mind.

The presence of girls in their midst would prevent the formation of those health-destroying habits of smoking and drinking that are now playing such havoc with the flower of our manhood.

Only thought is wanted to convince us of the incalculable benefit that would accrue to both sexes by taking the hint nature gave us when she sent boys and girls to dwell together, in the closest companionship, in the nearest relationship, under a common roof as brothers and sisters, children of the same parents.

And only thought, with a little experience of the course of events taking place around us, is needed to convince us that of all the mistakes made by man in his thwarting of nature, none have been so egregious, for none has such a terrible penalty of suffering been exacted, as for the separation of brothers and sisters in infancy, youth, and manhood by difference of training and divorce of common interests.

For it is the truth for women, a truth, the neglect of which men must remember reacts upon themselves, that* "Only by exercise, physical exercise, can we maintain our muscles, organs, and nervous system in proper vigor. Only by exercise can we equalize the circulation and distribute the blood evenly over every part of the body; for during exercise the muscles press on the veins and help forward the currents by quickening every vessel into activity. Only by exercise can we continue to take a cheerful and wholesome view of life; for exercise assists the digestion, and a good digestion is the sovereign antidote for low spirits. Only by exercise can the brain be strengthened to perform the labor demanded of it."

Who can tell how many lives are ruined by ill-health, how many husbands driven into adultery by the low spirits and bad temper of their wives, both low spirits and bad temper caused solely by disease; how many sons driven to the drinking saloon by the dullness of the home where chronic indigestion and morbid melancholy reign supreme, how many daughters hurried into rash marriages by the sheer weariness of constant grumbling caused by overwrought nerves and underwrought brains.

All successful life depends in a very large measure upon health, and moral purity is more nearly connected with physical conditions, as distinguished from emotional and spiritual conditions, than many social reformers appear to realize, so true it is that the stronger the body the more it obeys, the weaker the body the more it commands, as Jean Jacques Rousseau says in his "Emile" and we must remember that he spoke from painful experience, "Il faut que le corps ait de la vigueur pour obéir à l'ame; un bon serviteur doit être robuste. Plus le corps est faible, plus il commande; plus il est fort, plus il obéit."

These facts must be borne in mind when we are forming the habits upon which our future welfare or misery will depend. When we have formed the soul enslaving custom it is hard to regain our freedom, but how easy

to abstain from polluting the body, if we gladly acknowledge that it is the temple of the Holy Spirit. If we have already desecrated the house not made with hands the contemplation of the effects of evil habit will help us to break the chain that binds us.

Sir Benjamin Brodie, whom no one that is acquainted with the tenor of his works will suspect of leaning unduly towards abstinence, in a letter which appeared in the *Times* of the 27th of August, 1860, and was afterwards reprinted in *Social Science Tracts*, says, "I am led to believe that there are very few who do not suffer harm from it," (that is from tobacco) "to a greater or less extent. The earliest symptoms are manifested in the derangement of the nervous system. A large proportion of habitual smokers are rendered lazy and listless, indisposed to bodily and incapable of much mental exertion. Others suffer from depression of spirits, amounting to hypochondriasis, which smoking relieves for a time though it aggravates the evil afterwards. Occasionally there is a general nervous excitability, which though very much less in degree, partakes of the nature of *delirium tremens* of drunkards. Almost the worst case of neuralgia that ever came under my observation was that of a gentleman who consulted the late Dr. Bright and myself. The pains were universal, and never absent; but during the night they were specially intense. On the discontinuance of the habit of smoking he slowly and gradually recovered. It would be easy for me to refer to other symptoms indicating deficient power of the nervous system to which smokers are liable, but it is unnecessary for me to do so; and, indeed, there are some which I would rather leave to them to imagine for themselves than undertake the description of them myself in writing." Sir Benjamin then speaks of the loss of eyesight, that not unfrequently occurs from indulgence in the use of this noxious weed, and refers to many cases in which there is a loss of healthy appetite for food and an imperfect state of digestion, and continues: "It is difficult to say what other diseases may not follow the imperfect assimilation of food continued during a long period. From cases, however, which have fallen under my own observation, I can not entertain a doubt that, if we could obtain accurate statistics on the subjects, we should find that the value of life in inveterate smokers is considerably below the average. What will be the result of this habit continued by future generations? We may take warning from the history of another nation, who some few centuries ago, while following the banners of Solomon the Magnificent, were the terror of Christendom, but who since then, having become more addicted to tobacco-smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities."

This is a mild statement of what could be said, and of what is said, by unimpeachable authorities, and I have selected it not only because of the moderate tone it takes, but also because it is now out of print, and only accessible through the files of old newspapers, or in such a repository of forgotten lore, as the Reading-room of the British Museum, and therefore likely soon to pass into oblivion, though valuable as the opinion,

*W. H. D. Adams.—"Plain Living and High Thinking."

founded upon personal observation, of one of England's eminent physicians.

But the evidence of our senses, one would think vivid enough to warn any rational being, of the curse that this habit entails, since they suffice to show that smoking is a dirty habit, which dulls the feelings of delicacy and purity, polluting the atmosphere and tainting the breath; that it is an unsociable habit, which banishes him who has formed it from the society of clean-minded men and self-respecting women.

Shall not all right-minded men hesitate to incur the responsibility of injuring their own health, and the common fund of vital energy available for the world's work; shall they not hesitate to incur the odium of lowering the national character for sobriety, thrift, moral rectitude and industrious enterprise; will their patriotism permit them, for the sake of an unhealthy sensation, to be active agents in bringing their country to the level of Turkey, will they help to ruin the health of body, mind, and heart, by their evil example, of the boys who are growing up around them, and who are looking to them for guidance in the ways of life?

I am sure the young men of the present day are not so debased, I am sure they have not fallen so far behind the traditions of their forefathers, whose self-devotion and unswerving determination to live up to the truth that was in them, has built up for the people of America, and the people of England a country and a name they are proud to live for and willing to die for, as they have sufficiently proved; I am sure that they only need to see the degradation and suffering they are heedlessly entailing on themselves, and on their posterity, to abandon their vice and help others to conquer the enemy of cleanliness, godliness, manliness, and purity.

So trite is the aphorism that, greater is he that ruleth himself than he who taketh a city, that we are in danger of overlooking the fact that it is to this greater battle, this greater glory, the men of the nineteenth century are invited. But the conquests of to-day are made, not on the field of blood, but in the realm of mind and emotion, where something higher than brute strength is needed, but where the victory is still to the enduring, patient, and strong.

TRUE, SOBER WORDS ABOUT OUR SEXUAL NATURE.

BY N. E. BOYD.

[Concluded.]

IV. While any mere sensual indulgence is unworthy and degrading, let it be understood that *continence* is wholesome and honorable.

High medical authorities declare that "no condition of life is more thoroughly consistent with perfect physical and mental vigor. . . . The organs are not weakened nor their power lost, nor is there a tendency to . . . any of those ills which certain vicious writers and superficial, careless physicians have attributed to this state." That any injury is sustained by living a thoroughly continent life is an utterly false and pernicious notion. "The choicest molecules of the blood (physiologists agree) are requisite to form the semen;

and, although a healthy person may now and then discharge his seed without apparent injury, yet if he chooses—for the sake of greater strength and efficiency either physical, intellectual, or moral—to refrain entirely from sexual pleasure, nature well knows what to do with these precious atoms. She finds use for them all in building up a more alert and vigorous brain, more vital and enduring nerve and muscles."

"As a man thinketh so is he." If a boy obtains the impression, from books or from companions older than himself, that at the age of fourteen or fifteen the spermatic secretion is necessarily formed and accumulated, and that too without his knowledge, volition or power of prevention, and that in order to keep his health he must in some way periodically throw off that secretion, his actions will immediately begin to correspond with his belief.

"The comparison by medical men, of this secretion with the bile, gastric juice, &c., fixes this false theory in his mind and confirms him in his pernicious habits. But, substitute the word 'tears' for bile, and you put before that boy's mind an altogether different idea. He knows that tears, in falling drops, are not essential to life or health. A man may be in perfect health and not cry once in five or even fifty years. The lachrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are the tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly or monthly. The component elements of the tears are prepared in the system, they are on hand, passing through the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate and flow without adequate cause—without physical irritation or mental emotion—the physician at once decides that there is a disease of the lachrymal glands. It is my belief that tears and the spermatic fluids are much more analogous in their normal manner of secretion and use, than is the bile or gastric juice and the semen. Neither flow of tears or semen is essential to life or health. Both are greatly under the control of the imagination, the emotions, and the will; and the flow of either is liable to be arrested in a moment by sudden mental action. Also, when a man sheds tears there is a subsequent depression arising from nervous exhaustion, consequent upon the violent emotions which caused the tears, and a similar effect follows seminal emission.

"Now were men and boys made to believe and feel that it is as degrading for them to allow a seminal emission without rational and proper cause, as it is unmanly for them to shed tears frequently or on trivial occasions, and that moreover uncalled-for emission is a destructive waste of life material, the formation of habits of masturbation, promiscuous intercourse and marital profligacy, with all their disastrous consequences, might be largely prevented. (The difficulty of dealing with this subject, aside from the delicacy which is supposed to attend its consideration, lies chiefly in the fact that most people are born with large amative propensities. The license of past generations has engendered a sexual

excitability in the present which can only be counteracted, and even then very gradually, by direct education of the young on sexual ethics, and by general spreading of knowledge on the normal functions and rational use of the generative organs.)”*

The more intense and abounding any power with which we are endowed, the greater is the need of its being mastered and trained. If a mettlesome young-blood horse becomes your property, do you let him tame you and drive you? or do you break him and ride him? Why, if you failed to make the noble creature docile and cheerfully obedient, you would be pitiable; such failure would betray weakness and lack of manhood. Just so with regard to the amative propensity, your manliness is shown when you possess yourself and master passion, not when passion overpowers and possesses you; you are to get the upperhand and keep it.

And remember that, in order to perfect chastity and continence, *the thoughts must be disciplined, the desires kept pure.* No lewd imaginings, no voluptuous reveries, no inward uncleanness whatever may be tolerated in ourselves—not for one moment. Banish all such instantly and resolutely.

V. *It is right, then, to exert the sexual function when children are DESIRED, and RIGHTLY desired, and ONLY then—i. e., at times when both man and woman are in good health and spirits, and in thorough, loving harmony; when, moreover, conception will probably ensue and the best qualities of its parents be embodied in the resultant offspring.*

There may be exceptional cases, in which a person's life is dedicated to some special, absorbing work that cuts one off from the cares and joys of home, but as a general rule let the best humanity (meaning by “best” the most gifted and cultured in body, mind and soul), let the best humanity, with solemn yet glad consciousness of responsibility, with unreserved self-devotion, and with yearning enthusiasm for glorious offspring, let them “be fruitful and multiply and replenish the earth,” with an ever-diviner race that shall in the fullness of time “subdue it” into perfect heaven. But

VI. *It is always for the female to decide when impregnation may take place.* Observing the lower animals alone would favor this conclusion; and justice and reason dictate that she who feeds the unfolding germ with her very life-blood, endures the pangs of travail and nurses the babe at her own breast, should be left to decide freely, without compulsion or entreaty, when she is ready to undertake the holy office of maternity.

Moreover, “while the mother's body is the temple of a possible angel, duty to the unborn should take precedence of all other duties.” Her person, then, if ever, should be held inviolably sacred. To prostitute her while pregnant to merely sensual uses inflicts atrocious wrongs both on her and on her offspring. It causes the woman a variety of distressing maladies, and it nurses libidinous blood in the progeny, whom it also robs of constitutional stamina, and predisposes to epilepsy and idiocy. The same holds true in a measure so long as the infant draws its mother's milk.

While, therefore, it is for woman to determine when (and when only) the closest relations may be assumed—

VII. *It is the part of a true man to possess himself, rendering instinct and passion wholly subject to reason and conscience.* Holding his virile power as a sacred trust, which he scorns to abuse and waste in wantoning, he will never look upon a woman to lust after her—i. e., in order to feed desire—not even though she be his wedded wife. “Treat thy wife as a lover, save only when thou wouldst have her be a mother—this is the great secret.” And in preserving this chaste continence, true womanhood will faithfully aid—tenderly sparing him all tantalizing, unseasonable excitement. There will be thorough mutual understanding, consideration, helpfulness and co-operation.

Those who propose marrying should be frank and undisguised with each other. Compare honestly your traits, tastes, views and aims. One of the greatest requisites for a happy union is that husband and wife agree in regard to what constitutes sexual purity—and how can they know that they will harmonize, unless each knows, in advance, the views of the other? Be sure *before marriage*, that you understand each other perfectly in regard to the questions of continence and child-rearing. Nothing can justify the neglect of this precaution.

“The first obligation of man and woman as partners in parentage, is to make the best possible conditions for the child.” “It is cruel to take a step that allies one with the supreme creative force, utterly careless as to whether the being created shall live to bless its parents and thank them for the gift of life, or to be a burden upon them and upon society.” Unwelcome children are apt to be deficient in power to resist evil influences, in stability of purpose and in capacity for pure affection.

A true union of souls and conjunction of wills, on the part of his parents, is rightfully due the coming man. “The first necessity is that the child shall come because desired; otherwise, it must lack the two most potent and important elements of character—love and will-power. * * * This right of the unborn to be invoked by parental love, and to be well-born, is the key to human progress.”

We look for the final extinction of the Social Evil (and all its kin) only through the triumph of the foregoing principles over habits of selfish sensual indulgence. Shall precious vital force be forever squandered in mere debauchery, or funded and turned to good account in blessing and uplifting this world of man? By-and-by humanity will learn the lesson that “This is the will of God—our consecration—that we abstain from all impurity; that we know, every one of us, how to master our body in purity and honor, not abandoned to passionate lust, for God calls us to live, not in uncleanness, but in holiness.”

Then shall the sweet old story again come true—children will be begotten, as to their fathers, of holy spirit,

*A Private Letter, &c., by “Saxon.”

and conceived by mothers whose virginity of soul is sullied by no taint of carnalism. God speed the day!

'Tis coming up the step of time,
And this old world is growing brighter!
We may not hail its dawn sublime,
Yet high hope makes the heart throb lighter!

Shall not we co-work with Him to speed it?

Young men! young women! will not *you*, recognizing the principles above set forth as sound, work them into the texture of your own lives and characters, and by the grace of God to the best of your ability make them known and honored far and wide?

As HELPS to those who would conquer unruly passion and live in purity, we briefly mention:

A simple, unstimulating diet, consisting chiefly of grains and fruits, cooked in the plainest manner, with but little animal food (lean beef, mutton, or wild meat, best broiled or roasted), milk, eggs; these to be used sparingly, if at all, and dispensing entirely with gross and inflammatory articles (*e. g.*, fat and salted meats, pork, fish, especially *shell* fish, condiments and spices, pastry, sweetmeats, tobacco, drugs, tea, *coffee*, and all alcoholic stimulants whatever). The experience of those who have followed these rules is very valuable.

Agreeable exercise daily in the open air and sun, enough to refresh and invigorate the system, not to exhaust it.

Bathing (cool, not cold) enough to insure cleanliness and comfort.

Industrious occupation while awake (for mind or body, or both). Indolence is the mother of concupiscence.

Sleep, at early hours, on a not luxurious bed, which you should invariably occupy alone, and quit promptly on waking in the morning.

The cherishing of pure thoughts and ennobling companionship, shunning as very poison all persons, books, objects and contemplations that suggest unclean images, or stir up base desires.

The cultivation of a manly religious principle, a sense of our high calling and possible Godward growth, and of a determination to live cleanly, honorably, and acceptably before conscience and the All-Seeing eye, turning to Him, when tried, with confidence that we shall conquer by the power of the Spirit.

WHAT IS THE SOCIAL EVIL?

A PAPER READ BEFORE THE SOCIETY OF MEDICAL JURISPRUDENCE AND STATE MEDICINE OF NEW YORK, JAN. 13, 1886, BY DR. WM. McLAURY.

I shall preface my remarks by a short catechism, a part of which is pertinent to this subject, and which I denominate "A Few Questions and Answers, by a Philosopher of our Day."

1. What is Love? Love is the highest, the deepest, the broadest, the profoundest sentiment and passion of the human soul.

2. What is Hate? Hate is love turned sour.

3. What is Lust? Lust is Love gone mad.

4. What is Platonic Love? It is Ideal Sympathy.

5. What is Truth? Pilate's question in Holy Writ remains unanswered. I shall give, as reply, the words

of a modern philosopher: Truth is whatever *is*, *has been*, or *is to be*.

6. What is Art? Delsarte says, Art is feeling passed through thought and fixed in expression. A less metaphysical and more practical definition is: Art is Nature utilized and beautified.

7. What is man? Man is the only animal that abuses his female.

8. What is time? Time is the connecting link between two eternities.

9. What is Life? Life is the vital spark that combines matter and force.

10. What is Death? Death is the mysterious act that separates matter and force, and returns each to its original reservoir.

11. What is Sin? Sin is (1) want of conformity to or transgression of God's natural higher law. (2). Any transgression of the moral or physical laws of nature—the natural law in morals being the "Golden Rule."

12. What is Religion? Matthew Arnold says, Morally touched with emotion.

WHAT IS THE SOCIAL EVIL?

Broadly defined, the social evil is the expression of sexual love in an unnatural or unhealthy manner; or, more in accord with the sentiment of to-day. The expression of sexual love without the sanction of statute law. Inasmuch as love is higher than written law, law can not control it. It can not compel two to love each other; neither can it prevent them. The higher law that governs all fecundity or productiveness, both animal and vegetable, should be our guide. Rightly studied, it becomes an infallible guide to both the happiness and health of the individual. Morals or ethics of States and societies vary with each century and by geographical limits. Thoughts and actions are tolerated and even commended in our social circle now that a century ago would have been deemed worthy of capital punishment, *e. g.*, witchcraft, heretical tenets of faith, spiritualism, etc. The inventions of to-day would be deemed by our forefathers the works of the devil. Many a good man has lost his life by devising improvements for the race before his contemporaries were ready to receive them, and thus inventors and leaders of thought became martyrs. With few exceptions the nations of the world pass laws sanctioning or upholding polygamy or concubinage. The English and German speaking people are the only ones who enact strict monogamic laws. And I leave it with every intelligent, thoughtful man to judge how frequently those laws are evaded or disregarded in countries that demand their strict observance. It is estimated that there are more polygamists in London than in Constantinople. This brings us face to face with the subject, how incomplete and unsatisfactory the present marriage laws are. Do they fully meet the mental, moral, and physical wants of the human family? Do they not directly contradict and set aside the higher law in some of its aspects? The sexual appetite is as natural and as imperious as that for food and drink—for the temperate, healthful enjoyment thereof is necessary for healthful development of mind and body.

This higher universal law is God's law, and can not

be abrogated or changed by any civil or sacerdotal enactment. There is no one subject on which society so much needs instruction as this one of love and its concomitants. I think I will not be disputed when I say that all love, of whatever name or kind, has its origin in the sexual instinct. We could not be socially agreeable, fraternally affectionate, paternally pious, or deifically devout except for this physiological, felicitous, God-given instinct. Sexuality is an objective fact. Affection, passion, romance, love in all its phases, are its subjective antithesis, its mental complements. In present society the ideal compensates in great measure for actual sexual union, and is so far platonic. The more sexual power an individual has, the more powerful he or she may become in every direction, and the more their personality may be felt in the community; but like any other good thing, if the power or force is abused it tends to the destruction of the individual who has not the wisdom and discretion to use it properly and not intemperately.

Emerson says, "Thought or philosophy makes everything pure and fit for use." What would be base or even obscene to the obscene, becomes illustrious when spoken in a new connection of thought. We must accept the inevitable, must make allowances for sexual passion, and subordinate it to high human uses. We can only hope to conquer nature by submitting to her. Scientists tell us that all progress is from homogeneity to heterogeneity, from uniformity to complexity. In the social law, to make allowances for all divergencies is a part of the duty of social philosophers.

It is to be regretted that the tendency of existing law is to make people hypocritical. What God hath joined together let no man put asunder. I will venture the assertion that what God joins, man can not put asunder. What man does, man may undo. God's works and laws are immutable—the same yesterday, to-day and forever.

There is nothing in the world that people are suffering so much for as for a want of knowledge on this one subject. As an old doctor, now deceased, once expressed it to me, in conversation on this subject: "People suffering, suffering and dying through ignorance, and no one to teach them! There is no stimulus accessible to our race so potent for good, when naturally and healthfully utilized, or for evil when perverted and abused. The physiology of the whole passion of love has never yet been written. That it generates force and increases mental and physical power is undoubted. Not only is it capable of germinating a new individual, but, wisely developed and exercised within strict limits, it may to an almost unlimited extent increase the mental and physical powers of the individual."

In the present state of society and social ethics, woman is by far a greater sufferer from the evils afflicting society than man. And woman, being more patient, more conscientious, more religious, as well as more emotional and intuitional, can exert a greater moral force than her physically stronger brother man. Now, inasmuch as man has been enacting and enforcing laws to suppress evils of this character, and all his efforts have proved futile or practically so, I ask, Would it not

at this stage of human progress be wise to have the advice and co-operation of women in the questions affecting the morals of the community—temperance, education, heredity, and the science of life! Women are largely on the right side on this important question of the social evil, as on all questions involving the morals of society. We might give woman a chance by extending her sphere of action, that her influence may be felt politically, that she might bring order out of confusion. Instead of being soiled by the corrupt slough in which the politicians of to-day are wallowing, her presence and influence would surely purify the filthy pool. Then, instead of holding caucuses in liquor saloons and low places of resort they would be held in churches and hotel parlors or private residences, where no lady need be afraid or ashamed to resort, and talk easily and freely on such subjects as pertain to the public welfare, which is quite as important to her as it is to the masculine animal. Instead of lowering woman by participating in the political arena, it would undoubtedly elevate man.

We seem to be on the verge of a moral and social revolution, and as present and past social laws are being changed and evaded, alarm and panic is created in the minds of conservative observers; but to those who see the laws of the past as having served their purpose and becoming useless and obsolete, those whom we term the vanguard of the race for progress are looking hopefully into the future. They see and know that there is sufficient intellectual and moral force in the community to prevent anarchy, and quite sufficient constructive energy to build up, in place of the ruins and decay of present and past institutions, others that will far more completely comply with the health requirements of the people of this and coming generations.

From my own experience and observation I believe that one man and one woman, physically and mentally adapted to each other, living harmoniously and intelligently, rearing children in love, happiness, and usefulness, represents to us the very highest type of human happiness. The average family is not this, and our present social ethics do not produce this; instead, we seem to be drifting farther from it. It is not the poor and ignorant alone that suffer through domestic infelicity, but equally the learned and intelligent classes. Those high in church and State figure in courts of law as transgressors against the present standard of ethics in the family.

Mr. Kitchell touches the keynote of solving this problem where he says woman is the most potent factor, and she must teach and be taught. Church and State laws have been of little avail, because they have not recognized the God law, the natural law. You may as well legislate against the law of gravitation as against the law of sex. But reasonable instruction of honest, earnest men and women will do more to reform the abuses of society than written laws of whatever name or kind. Cleanliness of mind and body will prevent disease and physical weakness by sexual love. Mr. Kitchell truly says: "Not through written laws but through noble thoughts and aspirations of men and women are we to look for its cure—creating a correct public sentiment, and visiting punishment on offenders of public decency with equal severity without regard to their sex."

IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND CIRCULATE IT?

Subscription and Advertising Rates.

Subscriptions:

The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

One year	-	-	-	-	-	\$1.00
Six months,	-	-	-	-	-	50 cents.

Advertisements

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil,) first insertion one dollar; each subsequent insertion, fifty cents.

* Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it *may be sure* that it has been sent and paid for by a friend or neighbor, and that *no bill* will ever be presented for it

THE ALPHA.

VOL. XII.

APRIL 1, 1887.

No. 8.

GREEN PLANTAIN LEAVES A CURE FOR THE TOBACCO HABIT.

An eminent physician says any one can be cured of the tobacco appetite by chewing green plantain leaves and swallowing the juice. It destroys the desire entirely, so much so that after chewing these leaves awhile, if they wished to return to the habit had to learn to love it over again. Every person that has tried it finds this to be true. Plantain grows in our back yards and other neglected places.

OLIVE F. CHANDLER, one of our friends and contributors, died at Ayer, Mass., March 8th, aged 73 years. She was a Shaker, and one of the sisters of that community writing of her says: "Hers was a consecrated soul, and the half of her virtues and good works can not be told. Throughout her whole life she was a devoted teacher of children and a comforter to those that suffered." We can bear testimony to her ready sympathy, for we have many precious letters of encouragement, written under strong impression, of the importance and the magnitude of the burdens we are carrying in our reformatory work. Her refrain was always, "Don't give

up. Your work is of God, and must never stop while one family is suffering from ignorance of the power of parenthood and the laws governing the relations of life." A rare soul.

A FRIEND and mother of a family of two girls and three boys writes: "They are all perfect in form, healthy and bright; am endeavoring to bring them up according to strict ALPHA teachings. Your paper so nobly backs me in what I have always felt was the right way to true life. I so often think of you and your wonderful work, but feel the responsibilities of my home duties, and my time is so filled that I am unable to help you save by a word now and then of encouragement. But don't think of giving up, for there is nothing so much needed as your grand teachings, and I see one of the brightest of crowns waiting for you. The precious seeds you have sown in my little circle of acquaintance alone has borne beautiful fruit, and my only wish is that I could devote more time to telling the truths I so enthusiastically read in THE ALPHA.

I am, your friend,

M. C. J.

REV. MRS. BRUCE, of Boston, gave the District of Columbia a week of missionary work, in the line of social purity and temperance. She visited our reformatories and police court, advocating the appointment of police matrons at our stations, and held several meetings at the Help and Hope Rooms, and one on Sunday, March 20th, at the Protestant Methodist Church, speaking for social purity with much unction and urging her sympathetic audience to lend a helping hand, or at least do what they could, to encourage the workers. She was followed by short addresses from Mrs. Burrows, Superintendent of the Social Purity Department of the Woman's Christian Temperance Union, Dr. Carolina B. Winslow and Mrs. S. D. La Fetra, President of the Woman's Christian Temperance Union. The meeting was very harmonious and profitable, replete with comfort and strength for the workers. The same day Mrs. Bruce addressed the young people of the Church of Our Father on temperance. A special blessing seems to attend Mrs. Bruce's ministrations, and when she returns to us next month she will receive a warm welcome.

HYGIENE OF THE HOME: Sarah Burr Barnes.

As its title indicates this book is devoted to the sanitary condition of the home, in all the departments of that complex institution. The author has largely consulted and embodied into the pages of her book modern thought and scientific application of hygienic instruction in all the relations of life. Eating, drinking, sleeping, breathing, exercise, and purity in sex relations with jus-

tice and reverence for motherhood as a means of retaining health of body and mind. Mrs. Barnes has done a good work for her readers (may they be numerous) as well as honoring herself, in standing fairly and squarely for "the right of every child to be well born." With a genial frankness she acknowledges great assistance in her labors from *THE ALPHA*, *The Journal of Necessity*, *The Journal of Inebriety*, and *The Sanitarian*. This is a brave and successful effort to fix the attention of parents and housewives to the importance of physical wholeness (holiness) as a most important adjunct to holiness of spirit and life.

Chicago: Women's Temperance Publishing Company.
Price, \$1.00.

REV. DR. HAMLIN, of the Church of the Covenant, repeated his sermon from the text, "Neither do I condemn thee. Go and sin no more," for the benefit of the Help and Hope Rooms of this city. A large and appreciative audience listened with interest to the broad and catholic utterances of this gifted divine. He made no surface work of it, but searched deep for causes of prostitution, and traced some of the causes to neglect, injustice, and often worse influences in the domestic circle. He came pretty near the border land of the whole truth in these matters. Mrs. Burris read a report of what had been accomplished in the Help and Hope Rooms since January 1st, when these rooms were opened. Thirty-three unfortunate women have been gathered and helped in various ways in this time, and only three so far have returned to their vile life. Some are in hospitals, others have been furnished employment, some returned to their friends, and some are still sheltered. A liberal collection was taken up, and all felt benefitted by the meeting. Public interest in the social purity movement is growing, and a decidedly healthy determination to save all that will come, and to prevent the young and inexperienced from slippery paths through physiological and ethical instructions. This method of prevention is gaining in popularity.

THERE comes a time in all earnest lives when, without a backward glance, the whole past will suddenly confront us—when time completes a cycle and brings us round to the often forgotten points of life's history—standing, not on a level with the past or looking backward, but on a coil above, gazing down as upon a panorama, recognizing ourselves as though another person and our fellow-actors in life's early drama as shadowy forms that have been resurrected from the shades by the magic mirror of Memory. This thought has been suggested to us by the experiences of the past few

weeks, so fascinating (sometimes agitating) were we by the panorama as it passed in review that all forward movement is arrested and our own work temporarily suspended in this vivid renewal of life experiences. The past month has been full of experiences like the above during a visit from a friend—a chum and confidant of our childhood. For many years our paths have not run parallel nor crossed. Naturally we began where we left off, and filled up the interval with recitals of our life experiences. Then came a review of our childhood's delights and sorrows, our pains and triumphs, our gains and our losses, with the fate of those who loved us and those we loved, all of which has so changed the direction of our thoughts as to render any expression on the prominent themes of *THE ALPHA* impossible at present. Though many personal experiences and the fate of old friends are striking illustrations of our principles, from which we may at some future time draw lessons profitable to record.—C. B. W.

A VENERABLE FRIEND of *THE ALPHA* writes under date of February 22:

"I am somewhat belated with my offering, but something had to be done. After a protracted effort I have done it. I have made my ten-year-old winter cloak look 'even almost as good as new,' and I send you the amount saved by my labor, \$5. This is for *THE ALPHA* fund. I can not say that I feel confident that effective or extensive work is done by it, but we must keep trying even if but a few are benefited. It is better than nothing, but when I contemplate the universal errors of the world and the stupendous work to be done, I can hardly make myself believe that such a little leaven will or can permeate the whole lump. At times it seems as hopeless as Mrs. Partington's attempt to sweep back the ocean's tide with her broom. I think our greatest stumbling-blocks are our professional teachers and guides. Blind leaders of the blind, they are ignorant of the first and most important laws God has made to govern animal life. They think they know it all. They influence the masses and legislation, leaving very little hope for woman or the race.

"I improve every opportunity to dispel the error of physical necessity for sin. This indulgence in lust that marriage assumes the right to grant is *the root of all evil*. It not only reduces the tone of public vigor, but consumes the whole man, and the attempt to replant and build up by eating and drinking enormously is on a par with the woman who tried to make ashes enough to pay for the fuel consumed.

"It appals me when I reflect on the amount of pain and misery our would-be teachers are responsible for,

If I was a man, or a woman with magnetic eloquence, I would strive to explode this miserable hell of lust, the source of universal wickedness.

"I have always spoken against two persons occupying the same bed. The æsthetic few are turning their attention to this subject and advocate single beds, which is encouraging and would be more so if the reform came from its hygienic influence. If fashion would take up the reform, it might be a power for good.

"Plato taught that physical purity tended to the exaltation and growth of the soul. But of his teachings the masses know nothing. Those that hide the truth are like 'watch dogs on the tower, afraid to bark,' as I told one of them.

"'We dare not talk on this subject,' was all he could say. He abruptly left me and ever after avoided me religiously. I wanted to say to him, 'Practice it, your salary will go on just the same.' If he had ever given me an opportunity I would have given him a point or two from undoubted authority. 'Believe in me, and out of your bodies shall flow rivers of living waters.'
"A. C. K."

WE are happy to present our readers with a chapter of "For Boys" from advanced sheets of this long-looked-for book. The publisher is hastening the work with all possible speed. The hindrances and obstacles to overcome have been many, but it looks now as though they had been triumphantly conquered. This chapter is not the best—good as it is—that will be found within its covers. What a help the wisdom of this work will be to parents who wish to instruct their sons in hygiene and physiology, and what a life-long blessing for boys to know the truth about themselves.—Ed.

FOR BOYS.

The power of force over substance, of mind over matter, of thought force over physical force, holds to a greater or less degree over all the organs.

The heart readily responds to the influence of thought. Fright affects the heart very quickly and powerfully. The pulse will stop and the heart seem to stand still for a moment and the next moment beat with a bound, keeping it in a flutter while the fright lasts. The blood retires from the face, leaving it "pale with fright," and passes inward to the brain, as if going to the assistance of the distressed parts.

Anxiety causes irregular palpitation of the heart. Grief causes it to move slowly and heavily, and has sometimes killed people by paralyzing the heart. They are said to have "died of a broken heart." Occasionally some great joy brought suddenly upon an invalid has had the same effect.

A sudden shock, either of joy or grief, will often produce an attack of diarrhœa or dysentery. Others, in plump flesh and full health, on being thrown into ad-

verse circumstances, have grown lean and weak, the tissues being gradually passed off through the intestines; while in still other cases the same change of condition takes place through the stomach by means of vomiting and indigestion.

With some, mental disturbance causes constipation. Violent weeping sometimes produces a flow of urine. Great loss of muscular strength accompanies prostrating mental emotions, as frights, shocks, bad news, with some people, while it seems to rouse others to redoubled exertions.

A person in fear is often covered with a cold perspiration. Fear has changed the hair from black to white in a single night, and in other cases caused insanity.

Dr. B. W. Richardson relates a striking example of the effect of *rage* upon the heart. "A gentleman told me that an original irritability of temper was permitted, by want of due control, to pass into a disposition of almost persistent or chronic anger. Sometimes his anger was so vehement that all near him were alarmed for him even more than for themselves, and when the attack was over there were hours of sorrow and regret in private, which were as exhausting as the previous rage. In the midst of one of these outbursts of short, severe madness, he suddenly felt, to use his own expression, as if his heart were lost!

"He reeled under the impression, was nauseated and faint; then recovering, he put his hand to his wrist, and discovered an intermittent action of his heart as the cause of his faintness. He never completely rallied from the shock, and to the day of his death, ten years later, he was never free from the intermittency. 'I am broken-hearted,' he would say, 'physically broken-hearted.' And so he was; but the knowledge of the broken heart, tempered marvelously his passion, and saved to him many years of a really useful life." A hasty temper may early be placed under self-control, and young people who understand both the physical and moral dangers of self-indulgence will need few counsels from parents and teachers in regard to the matter.

"Let the farmer feel that his severe labor is sure to bring him in good crops, and how happily does he persevere in his severe toil month after month. And if the merchant can only know that his gains are great, how incessantly will he work day and night, and yet consider his no hard life. But if there be no encouragement, no prospect of reward to the working man in his employment, what drudgery does it become! Nay, how positively injurious to health and vigor of body and mind."—*Hitchcock*.

The willing student whose mind is free and spirits light, stores facts and principles in his memory with greater readiness, and his reasoning powers are more easily developed, than one who is depressed or forced to study against his wish.

The worst effects of fright, grief, anxiety, etc., may be warded off by a "cheerful acquiescence in the divine will, which has often done more to restore the invalid and maintain good health against disease, than all medical remedies; and religious hopes have been more efficacious to prolong life on earth than all other hygienic prescriptions."

The following, by Dr. K——, may induce some readers to avoid the risks indicated: "In games of chance (betting and gambling), where money is at stake, we see the play of the worst passions in all its mischievous intensity. Fear and anger, hate and grief, hope and exultation stand forth, one after the other, keeping the trepidant heart in constant excitement and undertremulous strain, until its natural steadiness of motion is transformed into unnatural irregularity, which if it does not remain permanent, is called up by the slightest irritation.

"The act of playing whist for high stakes is a frequent source of disease from this cause. I know that professed card players declare that however much may be played for, the losses and winnings are equalized by turn, and that after a year's play, the player has practically neither won nor lost. I may accept this as true; but the fact, if it be one, does not alter the physical evil that results, one iota. The man who, after being engaged in business all day, sits down regularly at night to play his rubbers on rubbers, to stake heavily on his games, to bet on his odd tricks, never, I believe, escapes the effects of nervous organic shock."

The *Cornhill Magazine* publishes the incident below, which shows that people have scarcely begun to realize the great benefits (as well as dangers) arising from the influence of the mind over the body, and the extent to which it may be made of practical value:

"Mr. Crosse had been bitten severely by a cat, which the same day died from hydrophobia. He seemed resolutely to have dismissed from his mind the fears which must naturally have been suggested by these circumstances. Had he yielded to them, as most men would, he might not improbably have succumbed within a few days or weeks to an attack of mind-created hydrophobia—so to describe the fatal ailment which ere now has been known to kill persons who had been bitten by animals perfectly free from rabies.

At the end of three months, however, he felt one morning a severe pain in his arm, accompanied by severe thirst. He called for water; but "at the instant," he says, "that I was about to raise the tumbler to my lips, a strong spasm shot across my throat. Immediately the terrible conviction came to my mind that I was about to fall a victim to hydrophobia, the consequence of the bite I had received from the cat. The agony of mind I endured for one hour is indescribable: the contemplation of such a horrible death was almost insupportable. The pain, which had first commenced in my hand, passed up to the elbow, and from thence to the shoulder, threatening to extend. I felt all human aid was useless, and I believed that I must die.

"At length I began to reflect upon my condition. I said to myself either I shall die or I shall not; if I do, it will only be a similar fate which many have suffered, and many more must suffer, and I must bear it like a man. If, on the other hand, there is any hope of my life my only chance is in summoning my utmost resolution, defying the attack and exerting every effort of my mind; accordingly, feeling that physical as well as mental exertion was necessary, I took my gun and went out for the purpose of shooting, my arm aching the while intoler-

ably. I met with no sport, but walked the whole afternoon, exerting at every step I went a strong mental effort against the disease.

"When I returned to the house I was decidedly better; I was able to eat some dinner and drank water as usual. The next morning the pain had gone down to my elbow, the following day it went down to my wrist, and the third day it left me altogether. I mentioned the circumstance to Dr. Kinglake, and he said he certainly considered I had had an attack of hydrophobia, which would possibly have proved fatal had I not struggled against it by a strong effort of mind."

DRESS AND VICE.

A SOCIAL PURITY LEAFLET.

BY FRANCES E. WILLARD.

There is nothing in sex, as such, which makes the female fond of dress and display. This is proved by the plain mother bird and her brilliant mate; the gorgeous peacock and colorless hen, the shaggy splendors of the lion and toned-down *tout ensemble* of his comrade. And that this analogy holds good of the human race is apparent when we consider the elaborate head-gear of chieftains, or the savage warriors bedizened with paint and feathers, in contrast to the plainer outfit of the women by their sides.

Love of display does not, then, inhere in sex, and will disappear in men and women both in proportion to their refinement and good sense. "Beauty unadorned is adorned the most" has in it as much philosophy as poetry. Woman's present attitude towards her dress requires some farther elucidation than that it is necessary to the attraction of men. For my part I believe that the costly, hampering and grotesque dress of women—the worst bondage from a barbarous past that still enthralls us—has a twofold explanation. First, that when all men were soldiers and before money was known, they made the women folk who staid at home in places of comparative safety the custodians of their wealth, hanging it upon them in rings, necklaces, bracelets, and rich fabrics. Secondly, that the more women could be hampered by their clothing—the trailing skirts that impeded locomotion, the half-bared head and lightly-clad feet which exposed them to the discomfort of snow and rain and cold; the veiled face which prevented them from seeing or being seen, the more were they content to stay indoors, and thus the more especially did they become the exclusive property and utter dependents of some fierce barbarian, who, while heaping his treasure upon them, regarded these fair and fragile beings as the chief treasures of all he had amassed.

A Christian civilization has worn away the most repulsive features of this bondage, but every punctured ear, bandaged waist and high-heeled shoe is a reminder that manhood and womanhood are yet under the curse transmitted by their ignorant and semi-barbarous ancestry. Men have emerged farther than we, because they are more enlightened and more free to seek their own development and comfort. They have always set the fashions, because they have always been and are today the ruling class. Man and woman are king and

courtier in the world's great realm, and will be, until he, in his growing wisdom and tenderness, shall say to her, "I will no longer make a law for you since I perceive that God has made laws for us both. Let us hereafter, like boy and girl at school, study out, side by side, the sacred laws of health and happiness which He has written in His Works and Word." Man in our age has begun thus to speak to the gentle companion whom God gave to be with him, and as she emerges into the sunlight of truth and becomes a citizen of the great, home-like world which his prowess has subdued for her, she will throw off the badges of her long servitude and appear in a costume at once modest, healthful and elegant. All roads lead to Rome, and a discussion of the origin of woman's love of dress—which I claim is superinduced—and her senseless extravagance, which grows out of her ignorant and subject condition, leads inevitably, by a logical process of thought, to industrial independence and the self-protection of the ballot as essential to her deliverance from both these senseless follies. Therefore I believe we must appeal to men to grant us "where to stand." We must urge the growing army of White Cross Knights to lift their sisters above the servility that makes them bow down to the decrees of arbitrary fashion-mongers and thus trample the laws of health and wholesomeness under their tortured, because distorted, feet. Meanwhile let that mother know who tricks out her little girl in all the colors of the rainbow; puts rings on her fingers if not "bells on her toes;" binds her at an early age into a corset; sets her to wallowing in a long skirt and tilts the vital organs at the invalid-angle by high-heeled shoes, that she has deliberately deformed a body that came fresh and fair from God's hand, and manacled a soul that was made in His image. Girls learn the love of dress at their mother's side and at their father's knee. Most of all they learn it from their wretched, heathenish dolls. Girls are systematically drilled into the lust of the eye and the pride of life; into false standards of taste, and those worldly estimates of value which look only upon the outward adorning; and in this hateful school their teacher is the doll, with simpering face and fluffy hair, bespangled robes and perfect artificiality. The kindergarten is doing no one thing so helpful as to banish this grotesque queen of the play-room; and to substitute for boys and girls the same playthings, and these based upon a good taste and common sense.

Let any mother who would have her daughters behave rationally about their dress, give them Froebel's Kindergarten gifts and teach them to make all their plays a means of mental development and physical well-being. I know a mother whose sweet-fifteen-year-old girl wears her gymnastic suit to school, and is an adept with the tricycle. Good health and good spirits will be her choicest dowry, while her mincing mates are already mortgaged to the rocking-chair and lily-pale miseries of invalidism!

Be not deceived, God is not mocked; whatsoever a woman soweth that shall she also reap.

But in our day the present costly and insane style of dress is, perhaps, the worst temptation to vice among the poor.

Alas for the "saleslady" who falls into the snare of some city establishment which advertised for help, and whose proprietor told her when the "terms" were being settled that she could get so much more per week, if she would "obey any orders they might give her!" She should dress in as many furbelows as she pleased—at the price of her own honor! So frequent has this bait of filthy lucre become that our social purity workers will, it is hoped, soon add to their efforts for the legal protection of women, the attempt to secure such enactments as shall make it a penal offence for any man to offer such wages to women as will not suffice respectably to board and clothe them. The style of dress among hired girls is often pitiful to see. But it usually puts to shame the mistress more than the maid by reason of its tawdrier imitation of tawdry fashions, set in the parlor, which, in this democratic land, the kitchen will be sure to follow. It also indicates the lack of sympathy between these two parts of the house, which is a growing evil of our times. The true Christian lady will make common cause with her helpers, especially counselling them as to what is for their health and setting an example of moderation in personal expenditure. She will put books into their hands—such books as "Eve's Daughter," by Marion Harland; "Build Well," by Dr. Cordelia Green, and Ellice Hopkins' leaflets for women. The Women's Christian Temperance Union can do much by the circulation of these among the poor, and at every mothers' meeting literature should be on sale, which those who attend will gladly purchase and put in circulation.

The relation of dress itself, as well as the love of it, to immorality, should be carefully discussed. I am glad that the Minneapolis convention adopted the following as one specification of its pledge for women:

"I promise, by the help of God, to be modest in dress."

Alas, that the time has come when in the (so-called) "best society" of this Christian republic reputable women will appear in such costume as makes it difficult for sons and brothers to keep the White Cross pledge. If women realized the unspeakable degradation of this exposure, if they reflected upon the consequences to the world in case all women should dress as they do; if they could be made to know the results that inevitably and swiftly follow such immoral exhibitions of what should be reserved for the sacred and inmost privacy of home, they would need no tinge of artificial color for the cheeks, which would be carmined with shame.

If young women knew what is the outcome to those tempted as they are not, of an evening spent in their company, where the low corsage, the naked arm, the whirling dance, allure young manhood, they would sink upon their faces before God in penitence. If they realized what distressed parents could tell them, as they have told me, about the results of such temptation upon the conduct of their sons; the penalties vicariously borne, the blight upon home's peace and purity, not even the all-potent dictum of the (im)modiste could hereafter bring them to this unchaste public disrobing.

If young women knew what young men think and say of them when they pass along the streets in pyramidal

hats which are but cages of dead birds; dresses displaying the bandaged, hour-glass waist, the camel's hump, the mopping skirt, with front so strapped as to display the lower limbs in most unseemly fashion; with arms akimbo and so pinched that a sausage is their only parallel; and this fashionable effigy upborne upon the same hideous slant-beeled pedestals that the *demi-monde* of Paris wear; if even these young women could hear the remarks of the young men as they pass by, they would never again appear in such a hideous guise. Contrast with such an image a young lady quietly dressed in plaited waist, plain skirt of some soft goods, falling to the ankle, low-heeled walking shoes, pretty collar with a bit of ribbon, and neat cuffs at the wrist, neat round hat, hair in a simple knot, clear skin, and cheek touched with the bloom of youth and purity! No young man having one spark of sense or manliness could look upon the first figure without secret contempt, or upon the last without sincere respect. One would "lead him a life," the other would found him a home. In one his heart might safely trust, the other would be apt to marry him in haste for his money and leave him to repent the squandering thereof at leisure.

But it is quite likely that the absurd-looking young woman is not nearly so bad as she seems. She is thoughtless and crude; and has made up what she is pleased to call her mind, that "one might as well be out of the world as out of the fashion." She has the courage of no convictions and makes herself a fright simply that she may look like the rest. But if her mother and pastor and Sabbath-school teacher had shown her what a practical, every-day thing is Christianity, how it should modify every garment we wear and mould our very walk and conversation, she would never have permitted herself to become such a caricature of womanhood. Let us fervently pray that from all households where White Ribbon women dwell there may come such examples of healthful, tasteful dress as shall help to set up that truer standard for lack of which the masses are worshipping the golden calf of Fashion, senseless in art and pagan in morality.

Happily, there is a steady progress toward better things. Science is the great renovator and women are now students of its sacred revelations. Three-fourths of the teachers and graduates from our public schools are of the so-called weaker sex. If only the fittest have here survived, there is a prophecy that they shall yet become the stronger, in mind at least. Nearly one-half the children in these schools are now under instruction about the laws of health. They are learning that any ligature imposed upon the body anywhere, and most of all upon the yielding cartilages of the waist, means displacement and inflammation. But when that inflammation and displacement relate to the vital organs therein located, a ligature means physical pain and ruin to the one who wears the compress and to her children. When these causes have been thus universally taught for a generation, the present compressed waist will disappear and the flowing outlines of Greek art will come, and come to stay. Already women are awakening to the facts of their physical well-being. In a club in Chicago led by "ladies of society" just home from their

summer's outing by seaside, mountain and forest, and having freshly in mind the gymnastic suits in which they had walked and climbed, a rising vote was lately taken and unanimously carried, on the motion that they would not wear trailing skirts, no matter what the dressmakers might say. In a recent number of the *New York Graphic*, Mrs. Jenness Miller's rational costumes for women are depicted with most appreciative commentary. Elizabeth Stuart Phelps' book, "What to Wear," is being newly read and its noble philosophy of this great subject pondered, as also "What's the Matter," by Celia B. Whitehead. In my own town a lovely housekeeper is about to present the subject to a group of sympathizing friends among the leaders of society. The White Ribbon women as a class dress with notable simplicity. The invisible vestments of all women who have even a gleam of good sense, have, within ten years, made marked progress toward compliance with nature's laws. The flint waist, instead of corsets; the combination suits of flannel and cotton; the long hose fastened from the waist, with leggings and arctics for cold weather, are all invaluable ameliorations of our lot. Common sense shoes are now for sale at all reputable shops, and comfortable cloaks have become "fashionable." The most precious part of the system is still the most unprotected, and foolish bonnets put a premium upon the American woman's pet disease—neuralgia. Many ladies wear gymnastic suits when about their work at home and on vacation, which redeems a goodly fraction of their time from the evil days of bondage to long skirts.

It is a legitimate part of our temperance and social purity work to take away the reproach that justly falls upon women in these days for their ignorant and sinful disregard of nature's laws regarding their own health, and their thoughtless addition to the temptations of men by their manner of dress. The theater and the house whose pleasures take hold on death must cease to crack the whip of fashion over the head of virtuous womanhood. We must assert our own independent dignity. Our duty in the case is immediate, and may well be all-engrossing when we consider manhood's point of view in addition to our own. The following ingenuous letter which I recently received from a young man at the East, is commended to the candid reflection of all women, especially those who, like its author, are in the morning of life:

DEAR LADY: It may seem presumptuous for an unknown and ignorant laddie like me to address you, but I have applied to several others for help and found none. I take the *Witness*, *Pioneer* and *Laws of Life*, and have seen some of your protests against that great crime so many women commit, viz., lacing. In this community we have a lodge of Good Templars which has held weekly meetings for eighteen years, and girls who are members of the order and take part in the exercises stand on a platform, and with blood filled with impurities from imperfect circulation and faces covered with pimples caused by lacing, urge the boys not to poison their blood with alcohol, and ridicule the red nose of the toper. We have also a Society of Christian Endeavor, and young women with breath and useful

ness shortened one-half by corsets, attend the prayer-meetings of the society and say they are trying to serve the Lord, and pray that they may be enabled to do His will in all things. The boys of this place are a strong, healthy, tough and wiry set; but oh, the girls! Pale, pinched faces, and languid steps, forms created in God's own image cruelly deformed and distorted into hideous monstrosities to make men shudder and angels weep, unfit for wives because incapable of becoming the mothers of healthy children. What young man of sense wants to marry a dressmaker's lay-figure, or a bundle of aches and pains wrapped up in fancy dry goods? One of my friends—a fine young man with no poison habits—*did* marry one of them. Five short years have passed away and where is his family? Two little graves in the village cemetery and a wife who is a physical wreck, may tell the story. Now can you not write a leaflet that will bring to bear upon this subject physiology, theology and common sense, and which can be scattered broadcast among the young women of the country, especially those of the Woman's Christian Temperance Union? Think of this. It is the Master's work. He bids me write to you.

Yours truly,

JOHN —.

The young man from Vermont is right. Criticisms upon the habits of our brothers come with poor grace from those whose own sins against God's laws written in their members fill as many graveyards as do the tobacco and alcohol habits. For myself, I saw this early in my temperance apostleship and discarded corsets and high-heeled shoes—two pets of my benighted youth—adopted a more hygienic way of living in nearly all regards, and am slowing moving onward toward a better understanding of Christianity applied to the toilet, the table and all the daily conduct of life. In this quest, beloved comrades of the White Ribbon army, let us rest assured that we shall surely have the considerate judgment of all good men and the gracious favor of Almighty God.

DON'T AND DO.

BY G. E. P.

"Don't do it! You will only make them more trouble and more misery. Talk to men, not women." Such was my reply to our family physician when he told me he intended to "lecture to women." It is easy enough to tell women what they ought to do, but it usually only makes them unhappy and brings upon them curses and ill treatment from their husbands. Ignorance for many women is bliss, for the mental distress caused by struggling with their lot will be greater than physical discomfort or suffering. The way to reach the women who belong to the great class of married miserales is to get their masters to realize that as their property they should receive care, should be treated with consideration to enhance their charms. Men wonder why their wives look so ugly now; they were pretty, bright girls awhile ago. Let a few brave doctors set out on a missionary expedition and preach and teach every man along the road, wise as serpents and suiting

their lesson to the needs and state of the case, and more good in that line can be accomplished than by all the lectures to women ever uttered. Lectures to mothers are needed how to begin to form the character of a child; how to teach and counsel as they grow to youth and to full manhood or womanhood, and we like the suggestions that girls be taught to defend themselves, for we do so.

One of our daughters came home flushed and out of sorts from school; inquiries brought out the fact that a big boy was in the habit of kissing the girls on the way home from school. Then we gave a free lecture to the assembled family. "There is no sense in such an outrage; you are a strong girl, take care of yourself, tell him to let you alone, and if he does not do it, defend yourself. I will surely punish you if it happens again." Such is our instruction to our daughters, and they avoid the society of those boys and girls who are loud and fast in conduct on the principle that "people are known by the company they keep." We can circulate THE ALPHA. Send each copy to some one who needs to know what it teaches. Talk plainly with our sons as with our daughters of the necessity for good men as well as good women. Our eldest daughter carried "For Girls" with her into a boarding school and wrote home to know if she should lend it. We replied, "certainly, to as many as will read it," and she says she pities girls who tell her they have wanted just such knowledge, but their mothers would not think of referring to it or of furnishing such a book. We feel glad that this "For Girls" reaches a few more readers and can accomplish its good work.

We want to hear from one who said he had a theory not yet developed into words but practicable for the practice of pure-minded husbands and wives who had children enough.

WORKING AND WAITING.

"We wait for great souls, for the fearless and free,
The leaders in action, the masters of fate;
And we know that the time of their coming will be,
When we have learned truly to labor and wait."

To labor and wait! What a world of meaning in those few words. Most people are willing to labor if they can only see some result following their efforts. To labor with the expectation of realizing favorable results is not so much of a hardship, but to keep on working day after day, year after year, perhaps for a lifetime with little or no visible result is a task only a hero can do.

Waiting takes courage—courage of the highest development—that which comes of a knowledge that the cause espoused is worthy our best efforts, and that its ultimate triumph is as certain as truth. Nothing else can give the power to face discouragements and disaster; nothing less can give the endurance to pass these trials when the days and nights seem unending. Only this element of divinity in humanity which is content to prepare the soil, sow the seed, watch its growth and cultivate it to keep it growing till it shall be strong enough to overtop the weeds that spring up everywhere around it, and then pass on, if need be, and allow others to reap the harvest, having for reward only a satisfied

conscience, and a knowledge that the time was well spent and the effort needed, can ever redeem the world from the curse of ignorance.

All the progress ever made in this world has been begun by the "great souls" who "have learned truly to labor and wait." Steady, patient, persevering work whenever and wherever the opportunity presents itself, quietly watchful for the opportunity, waiting between whiles, still watchful, can not fail in its purpose. It is the clear light that burns steadily and continuously that is the beacon; not that which flashes out in the darkness and burns brilliantly for a little and then goes out. That may help for a little time, but can not be a guide.

The work of one soul may be but little, yet prompted by love of the good and true, by the motive of being of use to our fellow-man, its influence is unending.

We can not all work in the same way, nor is it best we should. There are as many ways to work as there are people to be helped, and no one less important than another. Let us take up the cause that seems nearest to us, one in which we can use our own powers to the best advantage, not underrating the other, but giving to our chosen one our best effort, and though we may fail to see one single outward fruit as the result of our work, we shall have gained our experience, built up our own characters, and done a good work, which, at some time in the future, in the life to come after this if not in this one, will be revealed to us in all its fullness.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and—to wait."

Philadelphia, 1887.

RITA BELL.

MOUNT LEBANON, N. Y., January 8, 1887.

DEAR ALPHA: It was with great satisfaction and a sense of relief that I read in the December number of THE ALPHA concerning the rally in its support. Not only for THE ALPHA's sake and for the friends that sustain it, but also for the evidence it afforded of the interest already awakened in the principles advocated by THE ALPHA. However horrible many of its facts are—too horrible to read, and more so to think of—they must be a hundred-fold more horrible in act, and in the bitterness of their fruits upon the lives of their actors and of their dependents, and helpless victims. And if it were not for some avenue of light from the higher spheres, some standard of righteousness lifted up by which to try and condemn these horrible crimes against the laws of God and of man, against society and decency, against helpless innocence, against morality, justice and human rights, these lustful demons of darkness, ignorance, and the pit, these wolves and hyenas in human shape, through the callousness and indifference which their presence induces, and the paralysis in the public conscience, might go on enlarging their dens and multiplying their victims interminably, or to the complete destruction of the genus homo—I say they might, and probably would, affect such a result, if it were not that some earnest and courageous souls, enlightened by truth, and nerved with power from on high, are engaged in directing upon them that light which discloses their

true inwardness, with the heinousness and enormity of their wickedness.

We are thus led to behold on one side the deadness and apathetic condition of mankind to their true and lasting interests, where their pleasures (?) are involved, and on the other a power of truth which rouses up and quickens those upon whom its rays are brought continuously to bear, to a perception of their state, and the conditions around them, and determines them to work for better conditions. They have ceased floating supinely with the current toward the all-engulfing whirlpool of destruction, and have faced right about, and are "toiling in rowing" for the truth land of light and happy freedom.

Truly it is the resurrection day, not of defunct animal bodies and unfleshed skulls and cross-bones, but of truths and principles that have long lain dormant, or without fruit in the intellectual field, and also of human hopes and integrity of obedience to the dictates of an awakened and enlightened conscience. People are beginning to look up instead of down and to work for deliverance from the evils that beset them, according to truth and the fitness of things, and instead of trusting to fate or miracle, or the talismanic charm of creedal forms and ceremonies, they find the surest ground of confidence is in putting to use the talent of light entrusted to their charge. All these are encouraging signs of the better times to come, for all who labor in this field are sure of a desirable recompense, to which something excellent is added for every sacrifice made and every honest effort put forth. Surely the signs of the time are propitious for all who toil unselfishly in the field of reform. God and His angels are on the side of all such, and He will surely speed the right to peaceful, happy issues. Fraternally yours, A. G. HOLLISTER.

CORRESPONDENCE.

DEAR MADAM: I had the good fortune a short time ago while on a visit to pick up a copy of your paper, and though I had only a moment as it were to examine it, I was most agreeably surprised to find there was at least one live, stirring paper published in this wicked world, which was devoted to real purity. I did not notice the subscription price or I would inclose the same herewith; however, please find inclosed ten cents (silver) and count on my subscription as soon as copy of ALPHA is received.

Yours for the right,

F. J. S.

ARE YOU SICK OR AILING?

THE LAWS OF LIFE, a Monthly Health Journal, makes plain the WAY TO HEALTH by Nature's Methods, and without medication. It also teaches how TO PREVENT SICKNESS and how to prolong life to a happy old age. Indispensable as a Family Guide in Sickness or Health. Subscription price reduced to \$1 a year. Specimen copy free. Address SANATORIUM PUBLISHING CO., Danville, N. Y.

THE UNION READING CIRCLE.

A Monthly Journal of Literature, Self-Help, Home Culture and Education devoted to the interests of reading circles in the United States. Is the old University Journal under a new name, and will still continue to be the organ of the University. Its professors will be our contributors, and its circles under our auspices. OFFICE, 1117 THORPE ST., CHICAGO, ILL. PRICE \$1.00 PER YEAR.

SHORTHANDERS.

TWO CENTS will bring you a copy of the COSMOPOLITAN SHORTHANDER, the best shorthand journal in America. Contains in every issue specimens of standard and new systems; the latest shorthand news from all parts of the world; valuable prizes offered in each and every issue. Get a copy and be convinced that we mean business. Subscription only \$1.00 per annum. THOS. BENGOUGH, Official Reporter, York Co. Courts, Conductor; C. H. BROOKS, Advertising and Subscription Manager. Address COSMOPOLITAN SHORTHANDER, Toronto, Canada

LIST OF BOOKS

Published by the Moral Education Society, and
for sale at the Office of

THE ALPHA,

No. 1 Grant Place,

Washington, D. C.

"Yes or No."

BY ROSE W. BRYAN.
Price 10 cents.

The Importance of Knowledge Concerning the Sexual Nature.

A Suggestive Essay.
BY GERTRUDE HITZ.
Price, 25 cents.

A New Tract—A New Sermon from an Old Text.

"Increase, multiply, and replenish the earth."
By Parson Jonesbae.
Price 5 cents.

Parental Legacies.

By Caroline B. Winslow, M. D.
Price 5 cents.

A Higher View of Life.

By B. F. Fetherolf.
Price 5 cents

The Relation of the Maternal Function to the Woman Intellect.

BY AUGUSTA COOPER BRISTOL.
Price 10 cents.

Pre-natal Culture.

BY A. E. NEWTON.
This pamphlet of 67 pages contains scientific suggestions to parents relative to systematic methods of moulding the character of children before birth.
Price 25 cents.

The Mystery and Hitherto and Beyond.

Two essays read before the Washington Moral Education Society.

BY MRS. EVELEEN L. MASON.

These essays are the result of ten years' study of the religions of all nations and all ages, and show how constant has been the effort to recognize the feminine element in religious worship, and just as they have succeeded has civilization advanced, and each time the aggressive force of man has crushed the idea, humanity has fallen back into darkness and barbarism.

Price 15 cents. For sale at the office of THE ALPHA, 1 Grant Place, Washington, D. C.

Heredity and Transmission.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.

Suggestions to Mothers; or, What Children Should Know.

Price 10 cents.

The Tobacco Vice, with Suggestions How to Overcome.

BY HANNAH McL. SHEPARD.
Price 10 cents.

A Private Letter to Parents, Physicians and Men Principals of Schools.

Send a 3-cent stamp.

BY SAXON.

A physiological treatise on sexual ethisc and venuration of the spermatie secretions.

Disinherited Childhood.

BY
MAY WRIGHT SEWALL.
Price 10 cents.

The Relation of the Sexes.

BY FREDERICK A. HINCKLEY.
Price 10 cents.

The New Power for the New Age.

BY MRS. E. L. MASON.
Price 10 cents

Marriage—Its Duties and Dangers.

BY MRS. HARRIETTE R. SHATTUCK.
Price 10 cents.

Forewarned and Forearmed.

BY MRS. GEORGIANA KIRBY.
Price 5 cents.

Black Sheep.

By
C. B. W.
Price 5 cents

The Lost Name.

"Our Mother who art in Heaven."
BY EVELEEN L. MASON.
Price 10 cents

For Girls.

BY MRS. SHEPHERD.
A SPECIAL PHYSIOLOGY.
It is clean, sweet and practical. Every girl should read it and own it.
Price \$1.00.

The Better Way.

An Appeal to men in behalf of Human Culture through a wiser parentage.
BY
A. E. NEWTON.
Price 25 cents.

Father's Advice to Every Boy and Mother's Advice to Every Girl.

BY MRS. DR. E. P. MILLER.
Price 10 cents each.

Vital Forces.

BY DR. E. P. MILLER.
Price 30 cents.

Chronic and Nervous Diseases of Women.

BY DR. ROSCH.
Price 25 cents.

Tokology,

A BOOK FOR EVERY WOMAN.
BY ALICE B. STOCKHAM, M. D.
Teaches Positively Painless Pregnancy and Parturition.

Gives certain cure for Dyspepsia, Neuralgia, Constipation, Headache, Change of Life, &c.

TEN EDITIONS SOLD FIRST YEAR.

"I find more needed information in its pages than ever before in one book."—Mary A. Livermore.

"The very bestbook that can be put into the hands of a girl or woman."—E. M. Hale, M. D.

Postpaid, Cloth, \$2.00

Full Morocco, \$2.50

Very Best Terms to AGENTS.

Address ALPHA,
No. 1 Grant Place, Washington, D. C.

Ante-Natal Infanticide.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.

"In Clouds of Smoke."

BY D. S. LAMB, M. D.
Price 10 cents.

Evolution.

A New Theory of the Origin of Evil.

BY PROF. A. J. SWARTZ.
Price 6 cents,

What We Have to Do.

BY ELIZABETH KINGSBURY.
Price, 30 cents.

The Duties of the Medical Profession Concerning Prostitution and its Allied Vices.

BY FREDERIC HENRY GERRISH.
Price 25 cents.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL.

Published by

MENTAL SCIENCE UNIVERSITY,

161 La Salle Street, Chicago, Ill.,

REV. A. J. SWARTZ, Editor.

A Scientific, Progressive Monthly, Advocating an

Explaining the New Science of Healing.

The best publication in the world

on Mental Science.

Per Year, \$1.00. Sample Copy, 10 Cents.

The above University is chartered under the laws of Illinois, and give diplomas to graduates. Classes are formed monthly for instructions in the science, under one of the most thorough teachers of Metaphysics in the country. For further information on the subject, address, with stamp.

MENTAL SCIENCE UNIVERSITY.

STOP TO THINK!

If you are a wage-earner, why your labor affords you only a bare subsistence?

If you are a farmer, why your crops afford you so little income?

If you are a merchant, why your business does not improve?

THE ANSWERS ARE IMPORTANT.

They can be found in

OUR COUNTRY,

An ably-edited Weekly Paper, devoted to the advocacy of the Rights of the many as against the Privileges of the few.

Every issue contains interesting matter relative to the popular topics of the day

FOR THE FARM AND WORKSHOP.

\$1.50 per year. 75c. for six months.

SAMPLES FREE.

Address

P. O. Box 610.

"OUR COUNTRY,"

318 Broadway, N. Y.

MIND IN NATURE.

A Popular Journal of Information regarding the relation of mind to the body and their reciprocal action, with special reference to health and disease.

It furnishes the most interesting facts of science and nature, the most striking discoveries in Telepathy and all branches of Psychical Research.

Among the special contributors are some of the most eminent living Physiologists, Psychologists, Scientists and Theologians.

PUBLISHED MONTHLY BY THE

COSMIC PUBLISHING COMPANY,

171 W. WASHINGTON STREET, CHICAGO.

Printed on heavy, fine book paper, with antique laid covers. Only one dollar per year.

**ALPHA RIBBED UNION UNDER GARMENTS.**

Originated, Patented and Manufactured by

MRS. SUSAN T. CONVERSE,

WOBURN, MASS.

For circular and samples, send with address two-cent postage stamp.

**COMFORT, FREEDOM, HEALTH, BEAUTY.**

A complete substitute for corset, chemise and corset-cover.

Worn and recommended by J. W. Howe, E. B. Harbert,

F. E. Willard, L. M. Alcott, E. S. Phelps,

Mary A. West and many others. Dr. Stockham in TO-

KOLOGY says: "It support the skirts, offers no restriction to circula-

tion, digestion or respiration, and stays the form better than any corset."

"A woman desiring health for herself and offspring should have a Bates Waist."

Send bust and belt measure. Plain, \$1.75; Trimmed, \$2.50. Circulars and list of Health Books Free.

SANITARY PUB. CO., 163 LaSalle Street, Chicago.